UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

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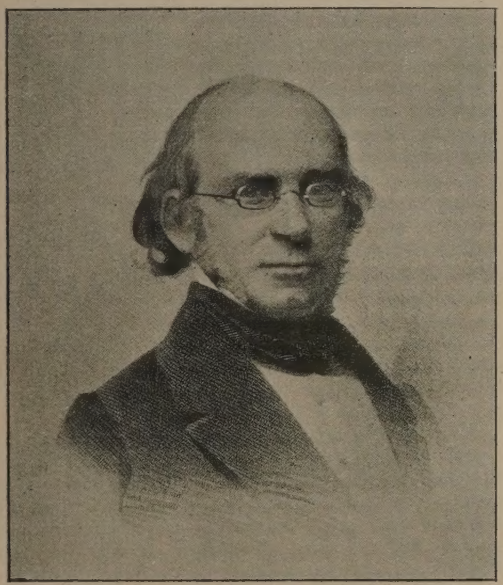

Centennial Year of THEODORE PARKER (1810-1860),

Reformer and Prophet.

Born, Lexington, Massachusetts, U.S.A., August 24th, 1810, son of a farmer of very moderate means; his grandfather was the Captain Parker who commanded the defence against the British at the battle of Lexington, April 19th, 1775, which was the first action in the war of independence. Theodore entered as student at Harvard University, passed all the examinations, became a school teacher, graduated later in the Divinity School (1836), settled as Unitarian minister at West Roxbury (1837); by an ordination sermon at South Boston on "The Transient and Permanent in Christianity" (1841), an epoch-making utterance comparable in importance to Channing's Baltimore Sermon (1819) vindicating Unitarianism, and to Emerson's Divinity School Address (1838), raised a storm in the Unitarian body on account of its theological radicalism, and caused him to be excluded from many Unitarian pulpits as a heretic; delivered a course of lectures in Boston by a pressing invitation (1841-42) from friends of progress, afterwards published as a book entitled "A Discourse of Matters pertaining to Religion," his greatest and most influential work illustrating powerfully his favourite motto: "Truth for Authority, not Authority for Truth." Some gentlemen held a meeting (January 22nd, 1845) and passed a resolution, "That the Rev. Theodore Parker have a chance to be heard in Boston," with the result that he preached every Sunday in the Melodeon, and afterwards in the larger Music Hall. Crowded audiences resulted in the constitution of "The Twenty-eight Congregational Society of Boston" and his resignation of his West Roxbury pulpit. From this time till his death Parker shared with Henry Ward Beecher the honour of being the most popular orator in the United States. His congregations frequently numbered 3,000 persons. Parker became one of the most prominent anti-slavery champions, social reformer, and a popular lecturer in all parts of the States. The orthodox revivalists of Boston held special prayer meetings asking the Almighty to send him conversion or death. He preached the religion of love to God and love to man; was mighty in faith, an omnivorous reader, a prolific writer, a great scholar and linguist, a strenuous worker, and in his time one of the greatest moral forces in America. Inherited consumptive tendencies developed, hastened on with overwork and frequent exposure on lecturing journeys, caused his physical breakdown in 1859. Leave of absence for a year and a trip to Europe failed to secure recovery, and he died at Florence in Italy on May 10th, 1860, before completing 50 years. From the time of his South Boston sermon (1841) Unitarian progress has been along the lines illuminated by him. This great American preacher stands with Channing, Emerson, and Martineau as a famous Unitarian of the nineteenth century, and equally with them as one of those inspiring souls whose thought and utterance have a world-wide influence beyond all denominational bounds. He was saint, prophet, hero, and martyr, and one of the noblest of the human race.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

A Prophet's Prayer.

Father, I will not ask for wealth or fame,
  Though once they would have joyed my carnal sense:
I shudder not to bear a hated name,
  Wanting all wealth, myself my sole defence.

But give me, Lord, eyes to behold the truth;
  A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
  A manly faith that makes all darkness light:

Give me the power to labour for mankind;
  Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
  A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
  And lead still further on such as thy kingdom seek.

—Theodore Parker.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER II. (Continued).

This discovery of Oswin Pring—the murderer at Oxford—who had tricked Joseph Simmons into a trap which made it appear that Joe himself was the one who committed the deed—was the most unexpected thing that could have happened.

Joe was staggered by it. When the recognition flashed upon him he could scarcely believe his eyes. Was it a delusion? Was he in his senses? Could it be possible that Pring would dare to set foot in England and make a parade of himself before the public in this way? If it were indeed Pring, then it was madness in the man to venture to obtrude himself in this way. Certainly it was ten years ago that the deed was done, and Pring was much disguised. Perhaps he trusted to this disguise and to the chance that he was forgotten, and that anyway in districts where he was never known he would never be recognised.

Pring was a man of fair complexion; now he was dark as a gipsy. His skin was made to match his jet-black hair and eye-brows and moustache and beard, which were either false or dyed. At Oxford he was clean shaven, and his hair was flaxen. So complete was the difference in outward appearance that it would have been impossible even for Joe to have even thought of Pring as he looked at this man had it not been for two characteristics which cannot always be disguised—the voice and the eyes. Pring had dark-brown eyes which did not clash with his disguised complexion. Joe caught certain peculiarities in their occasional glances, and there was that in the voice that unlocked the gates of memory and made him think of Pring.

To make more sure he drew nearer, but so as to escape the man's observation. And he became more certain the longer he looked. "Jaspar Drew, Licensed Hawker and General Dealer," was the name and description on the cheap-jack's cart.

Joe did not deliberate long as to what he must do. His duty was imperative. He had to clear his own name and character, and there was no question against the fact that public as well as private interest demanded that the man should be brought to justice.

So Joe went at once to the superintendent of police.

"Mr. Monro, I have come to see you on very important business, and what I have to impart must be absolutely private."

"Very well, Mr. Simmons, come into my private room. We shall be quite safe from any intrusion there. Now what is it that you wish to tell me?"

"There is a man selling as a cheap-jack in the market-place from the footboard of a van. The name on the cart is "Jaspar Drew." I believe that the man I have seen selling the goods is in disguise, and that he has long been wanted by police authorities on the charge of murder. If my suspicions are correct his black hair is false and his skin has been stained darker."

"What murder is he charged with?"

"Well, Mr. Monro, you know what my trouble was at Oxford years ago. He is the man who was guilty of committing the crime for which I was tried and acquitted. He has eluded every effort to find him up to now, but I feel sure that he is the man Oswin Pring. If you find him disguised my suspicions will be strongly confirmed. I recognised him by his voice and his eyes, and I considered it my duty to come to you at once."

"You have done right, Mr. Simmons. Please do not say a word of this to anyone. We shall secure the man quietly after dark, when his business is over. The public must know nothing whatever about it till we are more sure as to what we are doing. When I want you again I will let you know."

In the quiet of that night the man "Jaspar Drew" called at the police office in answer to a note of inquiry about his licence; and he was detained.

Examination proved him to be disguised, confirming Joe's suspicions. The account he gave of himself was evidently invented. He was charged with living under an assumed name and of being guilty as Oswin Pring of murder ten years before at Oxford.

(To be continued).

Truth must be spoken, and preached, and printed, or error will be triumphant. Knowledge must be diffused, or ignorance will brood o'er the land, engendering every iniquity. —George Harris.

Little and great is man:
  Great if he will, or if he will
  A pigmy still;
For what he will he can.

—Christina Rossetti.

Literature.

'The Life of W. J. Fox, Public Teacher and Social Reformer, 1786-1864, by the late Richard Garnett, C.B., LL.D., concluded by Edward Garnett, with seven illustrations, including a frontispiece in photogravure." 16s. net. John Law, The Bodley Head, Vigo Street, London, W.

William Johnson Fox was Unitarian minister at South Place Chapel, Finsbury, a popular lecturer, Radical journalist, Anti-Corn Law League orator, educationalist, and M.P. for Oldham.

In that stirring Anti-Corn Law time, 1840-1850, he was one of the greatest public forces in England. He assisted the Free Trade movement as a journalist in his "Letters by a Norwich Weaver Boy," and as a speaker along with Richard Cobden and John Bright. In 1883 Bright wrote of him saying, "he (Fox) was the 'orator' of the League; his speeches as compositions were far better than mine." As "Publicola" in "The Weekly Dispatch" in the early 'fifties, he influenced opinion on all prominent public questions in a style that made him the most popular writer at that day of this kind of literature. He was a radical in theology, in politics, in sociology.

Dr. Garnett says that "He was a Free-thinker in the widest sense of the word, a religious teacher of morals, an educationalist, a Radical propagandist, a literary journalist, a Corn Law Reformer, and a man of the people at heart" (p. 253). W. J. Linton asserts that Fox was "the virtual founder of that new school of English radicalism, which . . . . escaped the narrowness of Utilitarianism" (p. 254).

As a Unitarian he was a convert from the Congregationalists or Independents. After being Independent minister at Fareham he was Unitarian minister at Chichester before settling in London. He was one of the founders of the British and Foreign Unitarian Association. At the 50th anniversary of the Association (1875) James Martineau hailed Fox as its real founder. He was for some years one of its secretaries.

In this "Life" we have many interesting glimpses of prominent Unitarians of the first half of the 19th century: Rev. R. Aspland, Mrs. Barbauld, Sarah Flower (Adams), Sir John Bowring, Harriet Martineau, James Martineau, Charles Dickens, Leigh Hunt, Crabb Robinson, Southwood Smith, J. J. Taylor, etc., and there is much information concerning the condition of the Unitarian denomination at that time. But there is great variety of interest in this volume. Public personalities move across the pages in connection with the great political and social upheavals of the period. Fox filled a large place in the world of literature and of politics. His marriage was unfortunate, and there was a long estrangement between him and his wife, due to her utter lack of sympathy with him and his work. Owing to the complications resulting from this separation and false charges made against him there was a split in his congregation and a rupture between Fox and the Unitarians (1835), James Martineau protesting against the treatment meted out to Fox.

Dr. Garnett, who died April, 1906, had only brought the "Life" to the period of 1840, the concluding portion—110 out of the 333 pages—being contributed by Mr. Edward Garnett. The volume contains four portraits of Fox, one of Sarah Flower Adams (who wrote the hymn, "Nearer my God to Thee"), and another of her sister, Eliza Flower. It is well printed, makes a rather portly book, and is furnished with an index as well as table of contents. A few typographical errors will no doubt be corrected if it reaches a second edition. It is a book of special interest to Unitarians and to all interested in progress and social reform. Its production has been long delayed—46 years after the death of Fox. But Mrs. Bridell Fox—a daughter—who was to have written it, died before doing so, and Dr. Garnett entered upon it afterwards as a labour of love. We commend the book to all who can procure a copy as a volume full of living interest, and a valuable addition to any reader's bookshelf.

"The Sunday School Quarterly," April, 1910, fully maintains its excellent quality. The "Notes for Teachers" are of the most helpful kind, and the great variety of other subjects in special articles are valuable and suggestive for use by teachers. Mr. Pearson and his staff of contributors have certainly shown what can be done in making provision of material quite unique in character and of the highest order. It is to be hoped that all the Sunday Schools, for which this publication is issued at considerable cost, will each see to it that it secures a regular supply of copies. It would be a discreditable thing if such a magazine failed to obtain adequate support from those for whom it is provided, and were allowed to lapse through indifference. At least six copies paid for by each school would permanently secure it.

"The Unitarian Justification," by John Page Hopps, 115 of The Unitarian Penny Library, British and Foreign Unitarian Association, Essex Hall, London, W.C. In a tract of 18 pages Mr. Hopps by his clear and characteristic manner shows how the position of Unitarians has been fully justified by their work as pioneers in Biblical Criticism, in Ethics, in Free Inquiry, in applying Science to Theology, and in taking their stand on Conscience and Reason. The wide distribution of such a tract as this would do an immense amount of good in making Unitarianism better understood.

"Social Life, Business Life, Political Life, Religious Life," by James Shirley Eagleson. 4d., J. Knox, Heaton Mersey, Manchester. One dozen copies 2s. This booklet of 24 pages contains four chapters on the subjects stated. The author is evidently Unitarian in theology, and gives expression to a variety of good ideas. He apparently has no love for parsons and is Conservative in politics. He appears to believe in the Devil who, he says, is clever.

Unitarians to the Rescue!

OUTRAGEOUS BIGOTRY.

Is this "a free country?" To deserve the title it should be a land in which every person is free to avow any religious, social, or political opinions he sincerely believes to be true.

Yet in this twentieth century there are many Unitarians who dare not let it be known what they are. If they openly avow their Unitarianism there are sectarian bigots who will take away their livelihood. The following, from one of our readers (a victimised schoolmistress), throws a significant side-light on the boasted freedom of the people of England:

"I am writing to ask if you will kindly remember to wrap up 'Unity' when you send it so that no one can see what it is, as village people and village postmen also are often very inquisitive, and I would rather they were not able to see what it is.

I think I told you when I wrote to you once before, a little of the trouble my mother and I had when we lived in ——— through our going sometimes to the Unitarian Chapel to hear the Rev. ——— whom we liked very much indeed. We have never really got over what we suffered then—not from the vicar, a broad-minded man who was also a friend of Mr. ——— (the Unitarian minister), and who did not mind in the least when I told him I went sometimes. I went to Church regularly (we had only one service a day), he knew I was not (then) a Unitarian, and he trusted me entirely. But it was the Squire, and some of the village people who were ready to do anything to please him, and some were really bad people.

Our very lives seemed in danger, for large pieces of bricks and stones were continually flung at the door and house at night, and on one evening a large piece of flint was sent through the window, shattering the glass round my mother's head as she sat at the table; had the stone caught her it most likely would have killed her, as it flew close to her head past a hanging lamp and dropped on the other side of the room. Our house was guarded by police every evening for a long time, and we dared not go out after dusk.

One bad man (one of the school managers and one who attended to the church) insulted the vicar in the vestry after service; the vicar thought he would have struck him, because he took the matter up and also went to the police. He was expelled from Church duties for this, by the vicar, who wrote to the Bishop. Had the Squire been a good man all would have been so different; but he disliked the vicar, very seldom went to church, and seemed specially to dislike the Unitarians, although his grand-parents had been some of the principal people in days gone by at Mr. ———'s (Unitarian) Chapel, and are buried there. I cannot tell you how upset and terrified we were; it made us quite ill.

I did not, however, give up going to the chapel sometimes, but I sent in my resignation. The vicar died suddenly before I left—he had a weak heart—so that I lost my only friend belonging to my school, although we had a very true one in Mr. ——— (Unitarian minister). I would like then to have left the Church and National Schools for ever, but unfortunately I could not find a post in a Council School, so was obliged to accept one in a Voluntary School, as it was necessary to find somewhere to remove our home.

I have a splendid village school here, and I have got on well with Inspectors, members of the Committee, and the Managers. But the Rector, who is the correspondent, and therefore almost the only manager who has anything to do with the school, is, I am sorry to say, one of the most bigoted, narrow-minded men it would be possible to find; he has no toleration whatever for any Nonconformist place of worship, and not a good word for chapel people. They have a little iron building in the village. I have never heard anyone say they like him or his wife. We have an empty church, very often not a dozen in the congregation. He cannot preach; most of the sermons are taken up in grumbling at people for not going to church, not going to communion, and above all not giving at the collections which are made at every service. The village people cannot afford to do so from the little they receive. He scarcely speaks to my mother because she is not a member of the church and very seldom goes. She would if we had a different Rector, although she does not care for the Church service.

You can imagine now, I am sure, how very dreadful he would think it if he knew I received a Unitarian Magazine; and we are anxious not to have any more upsets while I am in a Church School. I am sure you can also understand that we are not happy here, although we have been here nearly three years, and have been hoping to get away for a long time, and to be free. Free to leave the Church and to belong to a Unitarian Chapel, for I can no longer believe in the Church teaching.

I cannot tell you how much we long to be free. But as yet I have not been successful. Some time ago I applied for a post as Education Clerk in C———, but I was not successful; no doubt they required someone with experience in the work. I should have liked the work very much and felt I could have done it satisfactorily. Mr. ——— (the Unitarian minister of the previous place) wrote a splendid testimonial for me; he has been so kind although we have no claim upon him whatever, not even of having once belonged to his church. But he knows we would like to if it were only possible. And he is the first I should write to in trouble, knowing that he is a true friend. He is not, however, connected in any way with the ——— Education Committee; consequently he has no influence in that direction.

I also had hopes, a time ago, that Miss ——— would be able to suggest a way out of the difficulty. I once wrote to her for some little books. . . . . She sent them, and after a time wrote asking if I

would like to go to the anniversary services at the Unitarian Chapel at ——— (a few miles away). I replied that I would very much like to do so, but could not while I was in a Church School, and I told her just a little of the trouble going to the chapel in ——— had cost me. She invited me to go and see her, saying that she thought she might possibly suggest another employment for me. I thanked her for her kindness, but said I could not go that week on account of my school, and asked if I might do so in the holidays; this was not convenient to her, so it was postponed. This was over a year ago.

I did not hear from her again for a very long time; then she wrote asking if I would like to borrow some books and sermons. I was afraid to do so while I was here, and explained my reasons, as we scarcely ever have parcels or papers that have not been torn in some way. I asked her if she would come and see us the next time she came to ———. But I have not heard from her again, although it is several months since. Perhaps she did not like my refusing to have them, but I knew it was best not to do so; nevertheless, I was disappointed, for it raised my hopes, and I should be so thankful to know of something, so that we could live in or near a town once more, and be free to attend a Unitarian place of worship, where we know we should gain help, and have something pleasant to look forward to.

At present our Sunday is the most miserable day in the week. I should have given up my school before now had it been possible, and tried to find something afterwards, but although we are not entirely depending upon it we have not sufficient to live without my doing something, and we have only each other. I must really apologise for troubling you with all this long letter, but as I was writing I felt I should like to explain matters to you."

The above is a "human document" which should appeal to the hearts of all influential Unitarians who read it, and especially to those who are school managers, and have any influence in the filling up of any schoolmistress vacancies. There are many Unitarians on Education Committees. Will some of them come to the rescue in such a case as this?

We Deny because We Believe.

By J. H. CROOKER, D.D.

The Unitarian movement is something more than a protest against the creeds of Christendom. If we destroy the old house of worship, it is to build on firmer foundations a grander temple. If we criticise a long-cherished belief, it is to create one more in harmony with the truth of things and more productive of personal righteousness. We deny the less that we may affirm the greater. When Luther laid down the heavy load of medieval superstitions he had more power than he possessed before; he possessed himself, with freedom to use his strength in more fruitful fashion. The lad who goes away to school loses the petty notions of his neighbourhood, but he gains the light and glory of a broad horizon.

Our affirmations of religious truth may seem very harmful to piety when first heard by many people, because apparently destructive to their long-cherished opinions. But let it be remembered that it is impossible to preach salvation by character without sweeping aside the theory of sacrificial atonement. To proclaim that God is a divine Father to all His children is a larger and more positive view of Providence than the theory of Calvin; and yet, it is absolutely destructive of Calvinism.

It is sometimes carelessly said that we believe little and that our teaching is negative. We do reject many things long considered necessary to salvation, but we do this because we really believe vastly more than our fathers did. We are not living in the eclipse, but at the dawn of rational faith. We believe so absolutely in God as goodness that we claim that more than a small fraction of mankind will be saved. We believe so profoundly in the moral law that we hold that only holiness is blessedness. We believe so mightily in the sincerity of Providence that we teach that it is thousandfold better to bear our own cross than to hide behind the cross of Jesus. We believe so fully in human nature that we assert that it was capable of producing Jesus of Nazareth.

PULPIT CHANGES: Rev. W. F. Kennedy appointed to Free Christian Church, Barnard Castle; Rev. H. E. Haycock to be junior minister, First Circuit Church, Manchester; Rev. E. Savell Hicks, welcomed at Dublin, March 31st; Farewell and presentation at Mottram to Rev. H. Bodell Smith, March 29th; Rev. C. Wesley Butler, appointed to be minister at Mottram; Rev. W. H. Eastlake has resigned at Idle, Bradford.

DEATHS: Mr. William Marshall, Sunderland, March 13th, 81; Mrs. Frank Gaskell, Edgbaston (of Codsall), March 23rd, 33; Mr. Owen Owen, London, formerly of Liverpool, March 27th, 62; Mrs. James Boyle, Leeds, April 5th, 67; Mrs. Sharpe, wife of Rev. G. C. Sharpe, Longsight, Manchester, April 6th, 34; Mrs. William Gill Smith, Evesham, April 3rd, 45; Jane, wife of Sir J. T. Brunner, Bart., at Chertsey, April 4th, 73; Mr. James Smithson, Padiham, 72; Mr. H. H. Middle, Collumpton, April 8th, 83; Mrs. William Albery, Horsham, April 7th, 40; Mr. A. O'Driscoll Taylor, Newport, Rhode Island, formerly of Belfast, April 10th, 78; Miss Theodosia Sarah Holt, Liverpool, April 10th.

Home Circle.

THE ALMIGHTY LOVE.

In darker days and nights of storm,
Men knew thee but to fear thy form;
And in the reddest lightnings saw
Thine arm avenge insulted law.

In brighter days we read thy love
In flowers beneath, in stars above;
And in the track of every storm
Behold thy beauty's rainbow form.

And in the reddest lightning's path
We see no vestiges of wrath,
But always wisdom—perfect love
From flowers beneath to stars above.

See, from on high sweet influence rains
On palace, cottage, mountains, plains!
No hour of wrath shall mortals fear,
For their Almighty Love is here.

—Theodore Parker.

A Strenuous Worker.

It is just 50 years on May 10th since Theodore Parker died. He was born youngest of eleven children. The tenth child was so very confidently regarded as the last that a family sampler had been made upon that plan, when after five years' interval the appearance of little Theodore required some ingenious changes in that piece of work. So he was considered to be in a special sense "God's gift," as "Theodore" signifies.

The family were poor. His mother was such a good woman that he was not satisfied to think of God as Father only, but when afterwards he was a great preacher he spoke of God as the Father—and Mother—of us all. In one of his sermons, thinking no doubt of his own mother, he said:

> "The best part of many a man's wisdom has come to him thence, when she laid her hand, now still in death, on his childish head and smoothed down his silken and boyish hair, and taught him of God, of conscience, of righteousness, and, awaking the devotion of his young heart, bade him fly toward heaven on his half-fledged wings."

Late one night the youth Theodore startled his father by saying, "Father, I entered Harvard College to-day," and his father replied: "Why, Theodore, you know I cannot support you there." But Theodore said he would do his work at home on the farm and also keep up with his college class, or do some teaching and pay a man to take his place on the farm. Theodore that day had gone off telling no one where he was going, and passed his examinations at Cambridge.

He went through the college courses of study, passed all the examinations well, earned his living during the whole time, but could not take any degree because he could not afford to reside in Cambridge nor to pay tuition fees. But the honorary degree of A.M. was conferred upon him in 1840.

Writing in 1860 of his youthful days when he first left home to live in Boston he described himself as follows:

"A raw boy, with clothes made by country tailors, coarse shoes, great hands, red lips, and blue eyes, I went to serve in a private school, where for fifteen dollars a month and my board I taught Latin, Greek, subsequently French (!), and mathematics, and all sorts of philosophy. . . . I taught in the school six hours a day, and from May to September seven; but I had always from ten to twelve hours a day for my own private studies out of school. . . . Judge if I did not work: it makes my flesh creep to think how I used to work, and how much I learned that year and the four next. . . . Oh, that I had known the art of life, or found some man to tell me how to live, to study, to take exercise, etc. But I found none, and so here I am"—he was then dying.

He was a hard student at college and a voracious reader. He was such a recognised authority in languages that one of the professors consulted him on nice points of Hebrew and Syriac, and when the Professor had to be away in 1836 he handed over to Parker the junior class in Hebrew. He was one of the earliest German scholars in America, and translated De Wette's "Introduction to the Old Testament." In later days, outside his pulpit, he lectured very frequently, in the year 1855-56 as much as 98 times, on a great variety of topics. He was as great a pamphleteer as Voltaire or De Foe or Thomas Paine, as many as forty-seven issuing from his pen between 1840 and 1860. Among his fellow-workers in public were William Lloyd Garrison, Wendell Phillips, Julia Ward Howe, Lydia Maria Child, S J. May, George Ripley, F. Sanborn; he was acquainted personally with Dr. Channing, R. W. Emerson, W. H. Channing, Horace Mann, James Freeman Clarke, Louisa Alcott.

In one of his famous sermons he said: "God send us a real religious life, which shall pluck blindness out of the heart, and make us better fathers, mothers, and children; a religious life that shall go with us where we go, and make every home the house of God, every act acceptable as a prayer."

Unity in Science and Religion.

By Professor D. N. Mallik, D.Sc., F.R.S.E. (India).

The nineteenth century dogmatism of science is happily gone, and scientists have come to realise the limitations of science. The scientific attitude to-day is one of reverent enquiry bereft of dogmatism. To this is added the worship of truth in an unsectarian way and with an intense earnestness. The truths of science are universal. There is no science of the East, another of the West; one of

Europe and another of Asia. Unhappily it is in this matter that religions have failed to create the spirit of brotherhood. Bitterness and quarrels have marked the rise of warring churches. Yet religion in its highest teachings has always held up the ideal of universal brotherhood. There exists a parallelism in the methods of science and of religion. The spirit of questioning is the counterpart of the spirit of prayer. Inspiration comes alike to the scientist and the man of religion. Also as in scientific investigations we have to take into account the theory of errors and personal equations so in religious thought and life we have to allow for individual peculiarity of experience. Scientific truths have as a rule come to their discoverers with a flash of illumination and spiritual truths always come as revelations. Science recognised a "Principle of Unity": unity in matter, unity in energy, unity through matter and energy, unity in living and non-living matter. There is a similar unity amidst diversity recognised by modern religious thought based on comparative study. Unity of design in nature and life and unity of purpose is the teaching of both science and theology. The "Principle of Conservation" of energy, of matter, of systems, has its parallel in the spiritual world as well. The Principle of Evolution, with its idea of continuity and growth, is also illustrated by and in religious systems. Religions seem to have grown from nature worship to the worship of a Spirit-God. The fear of God was the beginning of wisdom, the love of God was its end. Next the "Principle of Harmony" exists both in Science and Religion. In nature we find mutual adaptation side by side with struggles. Astronomical systems are stable systems. There is no erratic motion. The contradictions of evolution and degeneration, of conservation and degradation, of harmony and struggle, are only apparent contradictions. In the spiritual world there is a soul of joy in every sorrow. Again, the "Principle of Universality" asserts that laws of science are not local or sectarian or temporal, and its principles do not belong to any age or country in particular. So spiritual truths are also universal. The idea of infinity belongs both to Science and Religion. In both it was a mystery. Finally it is not correct to suppose that Science does not recognise a Creative Energy. For the doctrines of conservation and dissipation of energy and Evolution point to a beginning and an end. Science has been forced by its very doctrines to accept a mysterious Beyond. Carlyle has said that religion was the chief fact of man's existence, and modern religion is a scheme of life, built up on a full faith in the Creative Energy of a Living God, on a recognition of the principles of unity, continuity, harmony, and universality of all religions. "Modern religion is a new revelation, a new dispensation which in the fulness of time is bound to leaven the whole world. There are those who are indifferent to its message, some there be who but dimly realise the vision it is destined to unfold. Fortunate are we if perchance we are numbered among these."—(From "The World and the New Dispensation," Calcutta).

Pastoral Letter, by the REV. WM. ROSLING

(In a Monthly Church Record).

Dear Friends,

The purpose for which this "Record" is published is to make known our mission and message; and to bring as many people as possible under the power and influence of the truths we believe, and find increasingly helpful in life.

Religion is the first and deepest concern of every human life, and of every family. It is absolutely essential for the well-being of society, and the State. No one who wishes well to his country can afford to be indifferent to religion. Religion is loyalty of soul to the noblest and purest ideals. "It is the first thing man learned; the last thing he will abandon. There is but one Religion, as one Ocean; though we call it 'Faith' in the church, and 'Infidelity' out of the church."

Religion is a life, a character. Unhappily, it has long been associated with belief in doctrines that have little to do with right living. If a man believes that Jesus was Almighty God, that He made an Atonement for sin, paid man's moral debt by dying on the Cross, such an one is supposed to be religious: though he may be unkind and bitter in spirit, untruthful, selfish and over-reaching, malicious and spiteful. Alas, that such delusions should capture and hold the mind and heart in error. There are many pleasing evidences that such notions are now passing away.

It is the recognised and declared mission of the church to teach and maintain that the necessary expression of true religion is to accept the teaching of Jesus for our guide, and the life of Jesus as our example. In other words, it is the life we live, the things we do, the spirit we manifest, that matters; not the doctrine we believe. "Many people think it is a horrid thing to say there is no God, who never think how much worse it is not to heed Him. If God be not worth minding, what great sin can it be to imagine His non-existence." If you believe in the supremacy of goodness, that religion and righteousness are one and the same thing; if you desire to assist in propagating such a conception of religion: if you desire to cultivate the acquaintance of those who hold these views, and to share in the worship of such a community, we cordially invite you to join our church, and assist us in the great work we are banded together to do. Our doors are open, and our seats free, to all.

To duty firm, to conscience true,
However tried and pressed;
In God's clear sight high work we do,
If we but do out best. —W. Gaskell.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Postal Mission Notes.

The annual meeting of the Central Postal Mission and Unitarian Workers' Union will be held on Thursday afternoon, May 19th, at 2-30, at Essex Hall. Miss Clephan, of Leicester, will take the chair. After the business has been transacted a conference will be held. We hope that all the affiliated Societies will make an effort to send representatives and that all interested in the Postal Mission who happen to be in London will endeavour to attend.

The following letters received may prove interesting:—

"Yes, it is about 18 years since I first applied to you for literature, and since then much water has flown under the bridge. I cannot say how thankful I am for the "Christian Life" and "Inquirer," and also for the books so kindly lent me. We do get occasionally a gleam of the pioneers of Liberty in Religious Thought in our periodicals, but at the most it is scanty. One would not have known of the self-denial and suffering that those worthies have had, had it not been for the Postal Mission, but I believe the young generation have this advantage, that many like myself who are supplied with your literature often use it to advantage in the Sunday Schools, etc. I often pass over the books you send me to our minister (Wesleyan), and often when conversing with the Baptist and Calvinistic ministers here. We strike on the rock of religious freedom, but the young ministers are very much broader than the elderly ones, and they recognise the tremendous influence Unitarians have had and are having on Theology. I only wish I could subscribe more to your fund: it is a worthy work. Yes! I should dearly like to attend your large meetings in Whitweek, but I cannot just see my way."

The National Unitarian Temperance Association.

A TEMPERANCE LESSON FOR SUNDAY SCHOOLS.

By W. R. MARSHALL.

In many Bible stories may be seen the evil results of drinking. In the case of Noah (Gen. ix., 20-21) his otherwise strong character did not save him: "he planted a vineyard and he drank of the wine, and was drunken." The degradation that followed the use of wine in this and in other cases probably led to the legend that when Noah planted the vine, Satan watered the roots of it with a mixture composed of the blood of a lamb, a lion, an ape, and a pig; so that when men drink wine they are at first quiet as a lamb, then bold as a lion, then noisy and foolish as an ape, and at last filthy as a pig. Tolstoy has a fable on the same basis.

"To be now a sensible man, by and by a fool, and presently a beast."—Shakespeare.

When the Israelites were in the wilderness and Aaron and his sons had been made priests, two of them, Nadab and Abihu, suffered a terrible death for burning "strange fire" upon the altar. Apparently they were in a state of intoxication for there shortly follows this injunction to Aaron: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." And centuries later, the first Isaiah xxviii., 7, teaches that priests and prophets are made unfit for their work by strong drink: "They err in vision, they stumble in judgment."

In the story of Nabal—I. Samuel xxv.—we can read a lesson of warning. At the feast of the annual sheep washing Nabal was drunk, and bereft of his wits, sent such a coarse reply to David's request that, had it not been for the subsequent intercession of Abigail, who quieted David and gave what was wanted, he would most certainly have been killed. As it was, Nabal came to an untimely end a few days later—most likely of a delirium—"his heart died within him, and he became as a stone." No wonder that the Sage who moved in and among the people and saw the train of evils flowing from the use of intoxicants should say: "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (Prov. xxiii., 31-32).

Few stories are more graphic than that which tells of Belshazzar's feast, of the king drinking with his nobles, and the terrible judgment which followed. Add to this the story of Ahasuerus drinking with his men and acting foolishly; of the Amalekites, who drank and were overcome in battle; and of Benhadad and the thirty-two kings, who through drink met with the same fate.

Notes and News.

EDITOR'S ADDRESS: On and after MARCH 31st, the Editor's address will be "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

UNITARIANISM: Its keyword is—Unity; its Theology is—The Unity of God; its Sociology is—The Unity of Man; its Religion—The Unity of God and Man.

The Liverpool Unitarian Temperance Association held its annual meeting, Monday, April 11th, when an address was delivered by Miss Anderson Hughes (New Zealand) on "The Working of Local Option in New Zealand." The useful work of this Association has included Temperance Crusades, Out-door Meetings, starting of Bands of Hope and Temperance Societies, and the initiation of the "Temperance Public-house Company," which has established successful Temperance Cafes.

Sidmouth Unitarians have been celebrating (Mar. 29th) the 200th anniversary of their chapel.

The Good Friday meetings of the Manchester District S.S. Association at Bury were very largely attended and were most enthusiastic.

April 4th was the Centennial of the birth of Dr. James Freeman Clarke, the well-known preacher, Boston, U.S.A. He was one of the Unitarian ministers who refused to exclude Theodore Parker from his pulpit.

There is a "Girl's Sunny Hour Society" in connection with the Wakefield Unitarian Chapel.

Lectures on Unitarianism have been delivered at Morecambe during March with encouraging attendances.

The 63rd annual meeting of the North Midland Sunday School Association was held at Derby on Easter Monday, when the Rev. Kenneth Bond read an excellent paper on Sunday School work.

The interesting course of lectures by the Rev. W. G. Tarrant, B.A., on "The Unitarian Movement," at Essex Hall, London, came to a conclusion March 23rd with one on "Unitarian Organisation and Outlook."

The annual meeting of Manchester District Association of Churches was held March 19th, and was addressed by Mr. G. C. Armstrong, son of the late Rev. R. A. Armstrong, B.A., and Editor northern edition of the "Daily News."

An enthusiastic meeting of over 300 young people connected with the Unitarian Churches of London was held at Essex Hall, March 19th, under the auspices of the London District Unitarian Society.

The 25th anniversary of Channing House School was celebrated March 18th.

Mr. William Gowland Harrison has bequeathed £2,000 to Chowbent Chapel in aid of the minister's stipend, and £500 to the Ministers' Benevolent Society, and about £7,000 to Chowbent Chapel as a Benevolent Fund for necessitous members of the Congregation, and other poor residents of Atherton.

Rev. C. E. Reed, Ringwood, is elected to the Parish Council.

Prizes have been given by the Todmorden Unitarian Sunday School to Miss Florence Sewell—gold medal — for 10 years' unbroken attendance, and silver medals to five others for five years' perfect attendance.

The Colne Congregation has realised about £40 by a series of "At Homes."

The centenary of the birth of E. Vansittart Neale the well-known Co-operator and Christian Socialist, was celebrated April 2nd. While in Manchester he regularly attended our Upper Brook Street Free Church.

The Rev. W. Copeland Bowie has returned from Italy much improved, but not thoroughly recovered, and will not yet attempt all his usual duties at Essex Hall.

The Domestic Mission Conference, London, April 26—28 is intended to give emphasis to training for social work, and the adoption of improved methods.

There has been a great reduction in the national Drink Bill by seven million gallons of spirits less.

The Council of the British and Foreign Unitarian Association met April 4th, when it was reported that the Theodore Parker centenary would be marked by the publication of Parker's "Prayers" by the Association, and a reprint of a lecture on Parker written by the late Rev. R. A. Armstrong; also that the sum of £1,000 has been contributed by members of the Nettlefold family to the Association in memory of Mr. and Mrs. E. J. Nettlefold.

The annual meeting Ulster Unitarian Christian Association was held at Belfast, April 4th, when Dr. S. H. Mellone preached on "The Religion of all Sensible Men."

Rev. A. Marchant is elected a Guardian at Chichester, also Miss Hargrove at Leeds, Rev. David Rees at Bridgend, the Rev. I. Wrigley, B.A., at Stourbridge, and Mrs. Cogan Conway at Ringwood.

MAY ANNIVERSARIES: Robert Browning, born, May 7, 1812; Florence Nightingale, born, May 15th, 1820; John Stuart Mill, born, May 20th, 1806; Savonarola burnt, May 23rd, 1498; R. W. Emerson, born, May 25th, 1803; B. and F. U. Association, founded, May 26th, 1825; Unitarian Home Missionary College, founded, May 31st, 1854.

Sunday, May 22nd—the World's Sunday School Day—is recommended as a Parker commemoration day by our Sunday School Association. May 10th is the Jubilee of the death and August 19th the centennial of the birth of Theodore Parker.

There is a distinct revival of once decaying Unitarian congregations at Chorley and Gainsborough.

Unitarian Home Missionary College.

President: Sir EDWIN DURNING-LAWRENCE, Bart.
Principal: Rev. ALEX. GORDON, M.A.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.